

A *Serm: 7:*

SERMON

AT THE

FUNERAL

Of the Worshipful

John Symonds,

Late of Great Yeldham in the County of Essex, Esq.

Preached in the Parish-Church of Great Yeldham
aforesaid, on the 24th. of *February*, 1692.

By *John Brooke*, A. M. and Rector there.

With a short Account of his Life.

May 25.
1693.

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To my Much
Honoured & very worthy Friend,
Mrs. JANE SIMONDS, Widow,

OF THE
Worshipful John Symonds, late of Great Yeldham in
the County of Essex, Esq.

Good Madam,

WE live in an Age wherein the Belief of
a future state, and of the happy condition
of Good Men in the other World, is, (its
to be feared) very weak and much decayed amongst
many: and wherein the good Examples of such as mind
this Future Life, and live in order to it, are too rare and
thin. I hope therefore that it will not be thought Unsea-
sonable by any at this time of day, to set forth a short
Discourse to establish us in the one, and to help us to a
view of the other; and that is the principal designe of
this SERMON: Which for the Substance of it
was first Preached, and now upon Your Request comes
Forth with some Enlargements; which the straitness of
the time then allotted, would not permit me to insist on:

Such as it is, it is wholly devoted to the Churches and
to Your Service. And that it may be of use to support
You under your great Loss, and to induce such as shall
Read it, to Believe what is here Asserted, and to Live
thereafter, by Imitating the Good Example that is here
given them, is, and shall be the hearty Prayer of

MADAM,

Your very humble and
most devoted Servant,

Jo. Brooke.

Text. REV. 14. 13.

And I heard a Voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their Labours; and their Works follow them.

THIS Book is stiled the Revelation of John the Divine, which hints to us both the Author and the Nature of the Book.

1. The Author, viz. The Apostle and Evangelist St. John, that beloved disciple of our Lord, who leaned on his bosom when he eat his last Supper, as we read, *John 13. 23.* and he is stiled here *ὁ θεῖος*, the Divine, κατ' ἐξοχὴν, by way of special emphasis; because like an Eagle (the usual emblem that is given him) which soars higher than other Birds, and looks upon the rayes of the Sun with undazled eyes, (as the naturalist observes) he soared aloft, and writ more sublimely of the Son of Righteousness, of the Divinity of Christ in this and in his other Books, than any other of the Evangelists did. *Petrus* tells us, that he finds no less than 48 Arguments for the divinity of Christ in this very Book; & therefore well might he be stiled the Divine, since he writ so divinely of his Lord and Master.

2. The Nature of the Book is shewed also by the Title, and so it is termed a Revelation; so called, because it reveals and makes known, as many hidden mysteries, so many future events, which should happen to, and befall the Churches of Christ in after Ages. *The Revelation of Jesus Christ, which God gave unto John, to shew unto his servants things that must shortly come to pass,* as you have it in *Chap. 1. Ver. 1.* 'Tis true indeed, this Revelation is not without a mixture of much intricacy and obscurity: *Tot habet Sacramenta, quot verba* (saith St. Jerom); *It hath almost as many Mysteries as words.* The greatest part of it is Prophetical, a pro-

prophecy of future events of what should happen in after Ages, 'till the end of the world : And all prophecies are difficult and hard to be understood 'till they are fulfilled ; till the time comes, when the things foretold or prophesied of, take effect. Hence the wisest and most learned of Divines have been very much puzzled and gravel'd in their Explanations and Expositions of it : and after all their profoundest studies, and most serious Enquiries, have confessed ; That there are many knots here, which they could never untie ; many depths which they could never yet dive into ; many mysteries which they could never unfold : But as the greatest Rivers, so the most mysterious Books of Scripture run not in the same continued depth ; though in some places they can scarce be sounded, yet in other places they shew their bottoms.

And thus, even thus it is with this mysterious book of the *Revelations*. In some places (as 'tis usually observed of it) an Elephant may swim, in others a Lamb may wade : some things are laid down so mystically in such dark prophecies and abstruse Visions, as that the judgment of the Wisest may be much tried and exercised therein ; yea, often over-power'd and nonpluss'd : And some things are laid down so plainly and familiarly, as that the infirmities of the weakest may be much succoured and assisted. The one is done (as one observes) to prevent contempt, the other to anticipate discouragement. Of the latter sort is my Text ; in which we have Two things considerable.

1. A positive and plain assertion touching the happy estate of such as die in the Lord ; *Blessed are the dead that die in the Lord, henceforth.*

2. A strong confirmation of this assertion in the remainder of the Text ; *I heard a Voice from Heaven, saying, Write ; yea, saith the Spirit, that they may rest from their Labours, and their Works follow them.*

I shall take these in their order, and accordingly begin with the first of these generals, viz.

1. The Assertion here laid down touching the happy estate of such as die in the Lord : in these words of my Text, *Blessed are the Dead that die in the Lord, henceforth.* In which we have Two things further considerable.

1. The subjects of this Blessedness, and they are said to be
The Dead that die in the Lord.

2. The

2. The time whence this Blessedness doth in a more especial manner commence; *Henceforth.*

1. Then we have here the subjects of this Blessedness, and they are said to be *The Dead that die in the Lord.* 1. The Dead; to understand which, we must know, that there is a threefold Death; A corporal or natural death, which consisteth in the separation of the soul from the body for a time; A spiritual death, which consisteth in the separation of the soul from Gods gracious presence, from his love and favour in this world; An eternal death, which consisteth in the separation of the soul, and indeed of the whole man from Gods glorious presence for ever in the other world. The first of these is here understood, *the Dead*; that is such as are corporally dead, whose souls are separated from their bodies for a time; not that all such are blessed in the other world more by far of such (it's to be feared) are rather miserable there, than blessed: for *straight is the gate and narrow is the way, that leads to everlasting life, and few there be that find it*, as our Saviour tells us; few alas! in comparison of those that miss of it: but that such of those dead are happy or blessed, *that die in the Lord*: which is the second thing to be opened, *viz.* what it is to die in the Lord? And there is some variety amongst Expositors about the interpretation of this phrase: Some there are that tell us, that *is* is put here for *And*; that *to die in the Lord* in this place, is to die *propter Dominum*, or *Domini causa*, for the Lord, or in the Lords cause; in defence of his Truth against Antichrist, as the Holy Martyrs did; and they quote several parallel places of Scriptures (where the phrase *is cruciatus in the Lord*, is to be so taken) to confirm what they say, as *Rom. 16. 12.* and *Ephes. 4. 1.* and do moreover alledge the context, and the occasion of these words for this sence of them. Others there are, that take these words in their proper sence, as not confined to the martyrs only, to such as die for the cause of Christ, and do seal his Truth with their Blood; but as belonging to all that die in the faith and fear of the Lord: and so to die in the Lord with them, is to die in his faith and fear; in his love and favour as all good men do: and they do quote also several places of Scripture to confirm this sence of theirs; where this phrase is so used; as *Rom. 16. 7.* *salute Andronicus and Junia which were in the Lord before me* (saith St. Paul); that is, which were believers, which were in the faith before him: & *1 Thes. 4. 14.* *If we believe that Jesus died and*
rose

rise again, even so them also which sleep in Jesus, i.e. which die in Jesus, will God bring with him; and to mention no more places to this purpose, see *Ver 16.* of the same *Chap.* The Lord himself (saith the Apostle) shall descend from Heaven with a shout with the voice of the Arch-Angel, and with the Trumpet of God, and the dead in Christ shall rise first; the dead in Christ, i.e. those that die in the faith of Christ; as all true believers do; interested in him, in his love and favour.

The words in my Text, may be taken, I humbly conceive, in both these Senses; and though possibly, the first sense given of them may be primarily intended in it, yet the second is in no sort to be excluded: for though the Martyrs, and such as die for the truth and cause of Christ, may have the greatest share in this blessedness, as being most capacitated for it, and most deserving of it; yet such as die in the faith and fear of Christ, as all good men do; are blessed as well as they: and that *ad idem*, *ab hoc tempore*; henceforth, as we render the Original; which brings me to the second thing observable in my first general, viz.

2. The circumstance of time whence this blessedness doth in a more especial manner commence, comprized in this word *henceforth*; *Blessed are the dead that die in the Lord, henceforth.* Not, but that the dead that died in the Lord were blessed before this time; alwaies blessed, and that too from the very first moment of their dying, whatever the Papists talk to the contrary in defence of their *Purgatory*, and *Limbus Patrum*; but that they were so now in an especial manner, when this Book (I mean of the Revelations) was written; in that they would by this means, be as it were housed and secured from that severe storm of persecution; which then hung over the Church of Christ, and which was to be raised by the Beast and Antichrist against the saints and servants of God; but so much shall suffice for the explication of the first thing observable in my Text; the Assertion here laid down touching the happy estate and condition of such as die in the Lord, in these words of it: *blessed are the dead that die in the Lord, henceforth.* I come now to the Second general, viz.

2. To the Confirmation of this Assertion in the remainder of my Text, and we have it confirmed to us Three wayes.

1. By

1. By a voice from Heaven; *I heard a voice from Heaven, saying unto me, Write, Blessed are the Dead, &c.*
2. By the Testimony of the Holy Spirit upon the earth, *Yea, saith the Spirit.*
3. By the reason of the thing, or the ends that are given here why good men die; *That they may rest from their Labours, and that their Works may follow them.*

1. Then we have this assertion here confirmed by a voice from Heaven; *I heard a voice from Heaven saying unto me, write, Blessed are the dead that die in the Lord, henceforth.* We read in the Scriptures, of several Voices that have been heard from Heaven to confirm us in the Principles of our Religion, and in the Articles of our Creed.

The voice heard from Heaven by St. John in my Text, was to Confirm him and us, in the last Article of our Creed, touching the Happiness of the dead, and the glorious estate of the triumphant Church in the life to come: and what greater confirmation can we desire to establish us in any truth, than a voice from Heaven? Since a voice from Heaven tells us, that the dead that die in the Lord are blessed; we have no reason in the world to doubt of it, For who can know, who are in Heaven, and what is the estate and condition of those that are there, better than those that are in Heaven, or have come from thence, as this voice did? we have no better way to know what is done in China, or in the East-indies; or how happy the Inhabitants of those Countreys are; Than by talking with one that hath been in those parts, or is come from thence: we have no better way to know what is done in Heaven, and how happy they are that are got thither; than by talking with, and hearing of those that live there, or have come from thence: and therefore I say, since the blessedness of those that die in the Lord hath been confirmed to us by a voice from Heaven, we have all the reason in the world to believe it. But then,

2. We have this truth confirmed to us, as by a voice from heaven; so also by the testimony of the holy spirit upon earth: *I heard a voice from heaven saying unto me, blessed are the dead that die in the Lord, henceforth; και λεγει το πνευμα; yea, saith the Spirit, viz. the Divine Spirit, or the Holy Ghost (as the word Spirit doth often import in this Book, and in other Books of the sacred Scriptures): as if the voice, or he that uttered the voice, had said*

to St. *John* : 'tis not only I, who am, but possibly an Angel, a fellow-creature of thine, a bare messenger sent from Heaven to tell thee, this; that say so: but the divine Spirit, the Holy Ghost himself, who is equal with God the Father, saith so; and that not only in multitudes of places in the Scriptures, but in the hearts and consciences of all good men, of all true believers: This Holy Spirit saith yea; to what I have said, gives his *vas*, his *Amen*, or *verily to it*, and hath commanded me to tell thee as much; and therefore thou hast reason to believe it: For what he saith and declares, is, as he saith it is, and as he declares it to be; and whatever he promiseth or threatneth shall accordingly in time be performed and made good. He is, (as we are told) a Spirit of Truth, a faithful Witness, *one that cannot lye*, as the Apostle expressly tells us, *Tit. 1. 2.* his word shall be made good to a tittle. *Heaven and earth shall pass away but not one iota, not the least tittle of what he hath said shall go unfulfilled*; as our Saviour assurcth us, *Mat. 5. 18.* *He is not a man, that he should lye, neither the Son of man, that he should repent: hath he said it, and shall it not be made good?* said Balaam, *Numb. 23. 19.* the sons of men indeed are often lyars; *men of low degree* (saith the Psalmist) *are vanity, and men of high degree are a lye*, *Psa. 62. 9.* they will say and unsay many times with the same breath: we have no sure hold of their word, no sure ground to build upon their assertions; but it is not so with the Spirit of God: we may safely build upon his word: 'tis impossible that he should lye or deceive any, as the Apostle tells us, *Heb. 6. 18.* Truth is of his very nature and essence, and he may as soon cease to be, as cease to be true: but that is the second ground given in my Text, why we should believe, that such as die in the Lord are Blessed, because the Holy Spirit hath affirmed it, and gives his yea to it; *Blessed are the dead that die in the Lord, yea, saith the Spirit.* But then,

3. As the Spirit saith so, as it is evident and clear from what the Spirit tells us in the Holy Scriptures and in the hearts and consciences of all good men; so the *Ratio res*, the reason of the thing speaks as much; or it is evident that it must be so from reason it self: I might name many, but I shall content my self at present with what we have in my Text: and we have Two here given for it: The dead that die in the Lord must needs be Blessed. For

1. They

1. They rest then from their labours. And
2. Their works will follow them.

1. Then, if we consult Reason, Good Men, such as die in the Lord, will be blessed after death: For then they will rest from their labours; they will then be at their rest; *there the wicked cease from trouble and the weary be at rest* saith Job, speaking of the grave or the other world; Job 14. 13. *There remains a rest for the people of God,* saith the Apostle Heb. 4. 9. And such as die in the Lord are said to rest or sleep in Jesus, 1 Thes: 4. 14. *They shall enter into peace, they shall rest in their beds,* saith the Prophet, speaking of righteous men that are taken away from the evil to come, Isa. 57. 1. Look what a bed of rest or sleep is to the weary labourer; such is Death to good men; their dying day is their resting day, they shall then rest from their labours. Not neither; (for I would not be mistaking here) that the souls of good men after death, are without all motion or operation, till the Resurrection of their bodies: not that they turn sleepers till then (as some have imagined) not that they doze away all their time, or indeed any of it, from the last breath or gasp that the body takes, to the blowing of the last trumpet, as some do fondly dream. For the soul is of such a nature, as that it can no more be and not act, than the wind can be and not blow, than the fire can be and not burn, than the sun can be and not shine: its very nature and essence consisteth in alwayes thinking, in constant cogitation, as some both of the old and new Philosophers tell us. *They rest not day and night, saying, holy, holy, holy, Lord God Almighty; which was, which is, and which is to come,* saith St. John of the four and twenty elders, and so of the souls of just men made perfect; Revel. 4. 8. The resting of the soul then is not a ceasing or a rest from all kind of motion or operation; But a rest, *ἀπὸ τῶν κινήσεων αὐτῶν*; as 'tis phrazed in my Text: that is, a rest from all those toilsome labours and troublesome pains which they are forced to undergoe, whilst here in the body both in the pursuit of their particular callings as men, and in the pursuit of their general callings as Christians. They rest from all toilsome labour, with reference to both of these, and that too, both with reference to all sinning and suffering in either of them: To mention no more.

1. The Souls of good men which die in the Lord, rest from all their labours, with respect to sinning; their death puts a period, and an end to all their sinning, in both; the issue of sin shall

then be quite dried up, shall run no longer. Here the heart of a Christian is like *Rebekah's* womb ; it hath, as it were, twins struggling in it ; the old man and the new, flesh and spirit ; the law in the members warring against the law of the mind : *The flesh lust- ing against the Spirit, and the Spirit against the flesh ; and these are contrary one to the other*, as the Apostle tells us, *Gal. 5. 17.* and by means of this contrariety, there is a great conflict many times, much struggling and striving ; much labour and trouble in the heart of a Christian : So that *the good which he would do, he doth not ; and the evil which he would not do, that many times doth he*, as the Apostle phrazeth it in his own person, *Rom. 7. 22.* his very life, by means of this, is like a Book fraught full of Errata's ; *who knows the Errours of this Life (saith David) there is not a just Man upon earth, that doth good at all times, and sinneth not (saith Solomon) Eccles. 7. 20. If any man saith he hath no sin, he deceiveth himself, and the truth is not in him, saith St. John, 1 Jo. 1. 8. And in many things we offend all, saith St. James, Jam. 2. 3. Our very righteousness is but as filthy rags*, as the Prophet tells us, *Isa. 64. 6.* Our best graces (saith one) are not without their defects. *Lord I believe, help mine unbelief*, cries he in the Gospel, *Mark 9. 24.* Our best duties not without their defaults ; *When I would do good, evil is present with me*, saith the Apostle, *Rom. 7. 21.* The purest fire we know hath some smoak, the richest wines some dregs. Sin, in short, will have a being and dwelling in the best of Gods people here ; but when once the Souls of good men are dislodged, and have taken their flight from their Bodies, this inroaching inmate (as one terms sin) shall be turned out of doors, shall never have so much as any being or existence any longer in them ; shall never more give them any further labour or trouble : The death of a Believers body shall perfectly deliver him from *this body of Death*, as the Apostle calls sin, *Rom. 7. 23.* *Christ will present unto himself* in the other world, *a glorious Church, not having spot or wrinkle, or any such thing ; but that it shall be holy and without blemish*, as the Apostle assureth us, *Ephes. 5. 27.* And hence the souls of just men, when once got thither, are said to be perfect, *Heb. 12. 23.* and death is call'd by one, *Peccatorum sepultura*, the burial or grave of sin ; and that is one thing that speaks out the happiness of those that dye in the Lord ; they shall then be at rest from the labour of sinning ; which is of all labours and troubles the worst and greatest, the most afflictive to a good man ; whence the *Grecians* in their Language, term

term a wicked man, *τὸν πονηρὸν ἀπὸ τοῦ πονεῖν*, from a word which signifieth with them labour and pains: To denote, as the labour and pains that wicked men are at many times to accomplish their wicked designs; *for they rest not except they have done mischief, and their sleep is taken from them unless they cause some to fall*, as Solomon tells us, *Prov. 4. 16.* so possibly to denote that labour and trouble which sin and the remainders of it, give to good men in this life. Well, from this labour, from this trouble they shall be perfectly freed and delivered in the other life; they shall be at rest then from the labour and sorrow of sinning any more: Yea, I may add here as a supplement to this Head, *the dead that dye in the Lord*, are not only at rest from sinning, but from all suggestions and temptations to it; there will be an end put then to all Satans temptations, as well as to our sinning: He is very busie here in suggesting of bad things to the minds of good men; he is dayly dogging them and disturbing them in every thing they go about; he buffeted St. Paul, we read, he desired to winnow St. Peter, he stirr'd up David to number the People, and whiles Joshua was ministring unto the Lord, *he was at his right hand to resist him*, as we are told, *Zach. 13. 1.* and it's no small unhappiness to us, that we are thus continually followed and haunted with such an ill Ghost; yea, but now Death will deliver such as dye in the Lord, from this trouble also: It will set them *ἐξω βαλῶν*, out of the reach of his batteries and gun-shot; though his darts be all fiery darts, and so its likely he is able to sling them high, (as one saith) yet not high enough to reach the Saints in glory. The Saints on earth indeed are in a Militant Condition, part of Gods Militant Church, dayly fighting with him, and he with them; but the Saints in Heaven are in a Triumphant Condition, Members of the Triumphant Church, wholly above him, and more than Conquerours over him, and over all their other enemies thro' Christ that loved them, as the Apostle assures us, *Rom. 8. 37.* His walk is indeed to go to and fro on the earth, as he told God himself, *Job. 1. 7.* but he can't enter the Confiners of Heaven. When he fell from his integrity, he was turned out of that place of felicity, and shall never be restored to it again; *This great Accuser of the Brethren is cast down, neither shall his place be found any more in Heaven*, as we are assur'd, *Rev. 12. 8.* this spiritual Pharoth (as one terms him) may pursue good men to the hour of their death, and it may be, may then most fierce-

ly too assault them, may muster up all his forces in *Battle-array* against them; but at death it may be confidently said unto them in respect of Satan, what *Moses* said once to the Children of *Israel* in respect of the *Egyptians*, *Exod. 14. 13.* (with which I shall conclude this particular) *Fear ye not, only stand still and see the salvation of the Lord, which he will work for you to day; for the Egyptians which ye have seen to day, ye shall see them no more forever.*

2. Such as dye in the Lord shall be at rest, as from the labour of sinning, and of all temptations to it, so also from their labours in respect of suffering; their death will put an end to all those sorrows and sufferings, to which, by reason of sin they are here exposed. *God will then wipe all tears from his peoples eyes, and there shall be no more sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, Revel. 21. 4.* and this indeed followeth upon the former; for, *sublatâ causâ tollitur effectus, remove the cause and the effects will cease*; dry up the fountain and the streams will not run: Sin, the cause of sorrow and suffering being removed, as you have heard, then it will be; sorrow and suffering the effects of sin, must needs then cease. Now if need be, (saith the Apostle) *ye are in heaviness*, 1 Pet. 1. 6. now men have strong corruptions, and therefore need strong corrections: Now there is Chaff mingled with our Wheat, and therefore there is need of Gods Fan to separate it; Dross with our Gold, and therefore need of his Fire to refine it: Now his Rod and Chastisements are very necessary to teach us out of Gods Law, as the Psalmist tells us, *Psal. 89. 32.* but at Death, the Scholar in Christs School will have perfectly learn'd his Lesson; and therefore there will be no further need of correction. Thus Death will set good men at rest from the labour of suffering, as well as of sinning; yea, and that both with reference to their bodies, and with reference to their souls, that I may enlarge a little here.

1. Death will set good Men at rest from all Sufferings with respect to their Bodies: Many and Great are the Sufferings which good Men meet with here, by reason of their crazy & infirm Bodies, by reason of the great variety of Diseases that are incident in this Life to them; (to mention now none of those other sufferings which some have been forced to undergo, by reason of the
Racks

Racks and Wheels of Persecutors) *Ja* had, we know, his Botches, *Hezekiah* his Boyl, *David* his Sores, the poor Widow of the Gospel her Issue of Blood. One Man wasteth away with a Consumption till all his Moisture is Exhausted, another is Burnt up with a Feaver, a third is as it were Drowned with a Dropsy: In one, *the keepers of the House* (that I may Allude to that Elegant Allegory of Solomon, *Eclis. 12.*) Tremble; in another the sound of the Grinders is brought low; in a third, *these that look out at the Windows are darked*; in a fourth, *the D. ughters of Musick are brought down*. Physicians tell us of hundreds of diseases at least, that are thus Incident to Mans Body; and by reason of these, he spends his Days many times in Pain, and his Nights in Sorrow. But here is the comfort of good Men, death will be a remedy against them all: It will deliver them, or set them at rest from them all; there shall be saith St. *John*, Speaking of the New Jerusalem, *no more Death, nor any more Pain, Revel. 21. 4.* As the Blind Martyr told the Lame, when they met at the Stake; *yea may throw away your Crutches now, if you please, Death will cure us both; you of your Lameness, and me of my Blindness.* The great Physician of Souls, the Lord Jesus Christ, will by Death, cure all the Diseases, and remove all pains from good Mens Bodies; And consequently, they shall then be at rest from all sufferings with respect to the Body.

2. They shall be at rest too then from all sufferings, with respect to the Soul. Many and Sore are the sorrows and troubles of a Christian in this Life, in this respect also: Sometimes the Afflictions of the good set him on weeping; *By the Rivers of Babylon we sat down and Wept; when we remembred Zion, Ps. 137. 1. viz.* The Afflictions and Desolations of Zion and of Gods People, that had once lived there: Sometimes the Transgressions of the wicked fetch tears from his Eyes. *Rivers of Waters run down my Cheeks* (saith David) *because wicked Men keep not thy Laws. Ps. 119. 136.* Sometimes the Sense of his own corruptions stabs him, as it were, at the very Heart. *When they heard this; they were pricked in their Heart: And said unto Peter, and to the rest of the Apostles; Men and Brethren, what shall we do? Acts 2. 37. And, O Wretched Man that I am, cries St. Paul, who shall deliver me from the Body of this Death? Rom. 7. 24.* Sometimes God hides his Face and he is troubled; *thou hidest thy face and I am troubled. Ps. 30. 7. And Tears have been my Meat Day*

Day and Night ; whiles they continually say unto me, where is thy God ? faith he, *Pſ. 42. 3.* Thus the *Christians* whole Life, here many times is as it were a field of Sorrows ; but now Death will set him at rest from them all : It will be the Funeral of all his sorrows, and the resurrection of all his joys. The Day of Death is the good Man's Marriage-day, and at that Marriage day of his, Christ will turn again, (as one Expresseth it) all his Water into Wine, all his Sighing into Singing, all his Mourning into Mirth. *Then indeed shall the ransomed of the Lord return and come to the Heavenly Zion, with Songs and Everlasting Joy upon their Heads : They shall obtain Joy, and Gladness, and all Sorrow and Sighing shall flee away,* that I may Allude to, and Conclude this particular in the Prophets words, *Iſa. 35. 6.* But that is the first reason that is given in my Text, why the dead that dye in the Lord are Blessed ? Because they dye, that they may rest from their Labours. And that both in respect of all further sinning, and all further suffering : I come now to the second, that is here given us why they are Blessed : and that is,

2. Because their works shall follow them ; their works, *i. e.* the good fruits and good effects of their works, or rather the reward of them : the great reward, that God will then give them, though not for, yet according to their good works, and this is and will be indeed very great ; so great as that no mortal can declare the greatness of it : *for Eye hath not seen nor ear heard, neither did it ever yet enter into the heart of man to conceive, what great things God hath prepared for them that love him.* As the Apostle tells us, *1 Cor. 2. 9.* The Eye of man hath seen wonderful things in nature, and the Ear possibly hath heard of more, and as for the heart or mind of man, what almost can't that conceive ? And yet it can no way conceive the greatness of the glory which God hath prepared and laid up in the other world, for those that love and fear him in this ; and yet that hath been and will be still done by all that have love, & shall die in the Lord, & therefore all that die in him are and shall be blessed. 'Tis true indeed, this blessedness (that I may prevent all mistakes) will not, 1. Be given out to all alike ; as there are different degrees of grace upon Earth ; so there will be different degrees of glory in Heaven. *There is one glory of the Sun, another glory of the Moon, another glory of the Stars ; for one Star differs from another in glory ; i. e.* shines more gloriously than another ; *so also shall it be (saith he) in the resurrection of the dead.*

dead, 1 Cor. 15. 41, 42. *And they that be wise faith Daniel, (speaking of the same thing) shall shine as the firmament, and they that turn many unto righteousness as the Stars for ever and ever, Dan. 12. 3.* Now there are we know different degrees betwixt the light of the firmament and the light of the Stars; and so there will be betwixt the glory of one Saint and the glory of another in the future life? 'Tis true indeed, all good Men when once got to Heaven, shall have glory enough. He that hath the least glory there, shall have enough to make him unspeakably and unconceivably happy; every Vessel of glory shall be full, but some shall have more of it, than others; as being more capacitated to receive it. God will then and there *reward every man according to his works*, as the Scriptures do abundantly, assure us. Now look as there are diversities of gifts and graces amongst Gods people here upon Earth, so there are of works; some do and suffer more for God, others less; and therefore some shall have more glory, others less; because every mans glory shall be proportionated according to his works; since mens labours are different in this world, their reward and glory will be different also in the world to come. This happiness therefore (I say) will not be given out for degrees alike to all.

2. Nor secondly, will it be consummated or compleated to any till the last day; till the general day of Judgment, when their bodies shall rise again & be reunited to their Souls, though good men such as die in the Lord are immediately admitted to happiness after their death: yet not to all that happiness, that God intends, & hath designed for them in the other world; this is indeed reserved for that great and general day of Judgment so often mentioned in the Holy Scriptures, when Christ to whom the Judgment of the world is committed shall come in the glory of his Father with his Holy Angels to render to every man fully according to his works, as you have it, *Mat. 16. 27.* But in the interim, and as soon as they die, they shall rest from their labours and their works shall follow them; & therefore they are and must needs be thenceforth blessed. Yea, that I may descend to, and instance in a few particulars here, such as die in the Lord must needs be truly, though not compleatly, blessed and happy immediately after death; for they shall then be blessed *with perfection in respect of their Souls; with the comfortable society of the blessed Angels and Souls of just men made perfect*; and

which is more still than all these ; *with a clearer, more immediate and never more to be interrupted enjoyment of God and Christ.*

1. Such as die in the Lord will be, immediately after death blessed with perfection in respect of their own Souls ; their Souls shall be then no longer clog'd down with their bodies. But shall be elevated and exalted to their just *exult*, to the highest pitch of perfection, that they are in their separated Estate capable of, and that in all the powers and faculties of them ; as to instance, and but to instance in them,

1. Their understandings shall be then extraordinarily enlarged and enlightned to see into those mysteries of nature and divinity, which are now hid from them. *Now I see saith the Apostle through a glass darkly, but then face to face, now I know but in part, but then I shall know even as also I am known,* 1 Cor. 13. 12. The good mans understanding shall then be nevermore deceived or mistaken ; shall never more be troubled with misconceivings or misapprehensions, all those mists of ignorance and error, which do now so much cloud his mind, shall then be scattered and blown over : all those groundless fears and scruples which by reason of the weakness of our understandings, and the imperfection of our knowledge, do now so rack and gravel tender hearts, shall then be laid aside, & for ever abandoned ; all those laborious studies, controverted problems and polemical disputes, which do now steal away so much of our time, & all to so little purpose, shall then have their final decision and full determination ; and the meanest understanding of them that are dead in the Lord, shall then probably be able to confute the now ignorant sentiments of the learnedest Scholars. And as their understandings, so,

2. Their wills shall be then Perfected with a perfect and indefective Holiness ; with an exact conformity to the divine will, and with a perfect freedom from all servitude to sin ; they shall then be no more troubled with doubtful choice, but with a perfect freedom, shall steadily embrace the chiefest good, and shall find it too as easie to do good, as to will and desire it, as one expresseth it. And as their wills, so

3. Their affections too shall be then all composed and placed aright, and that too by an unalterable regularity ; in which too they shall receive the greatest content and satisfaction. All those furious waves, which do now many times rage in Mens hearts, by reason

reason of the turbulency of their passions and affections : and do make them too too often, like the Seas, to foam forth their own shame ; shall then be reduced to an Everlasting calm. Ye, all those peevish passions and brutish affections, which do now so often dethrone Judgment & Conscience in Mens hearts, and set the whole world as it were on a fire ; shall then be for ever cashiered and abandoned. And we shall love, fear, desire, delight and rejoyce in nothing, but what is good. And as their affections, so,

4. Their memories also shall not then be idle or useles, but they shall perfectly remember the miseries that they were in ; the rock, and shelves, the dangers that they have escaped ; as likewise the mercies and good things which they met with here on Earth, and all to inhanche and heighten the worth of their Happiness and present enjoyments in Heaven. Thus,

1. Such as die in the Lord are immediately after Death blessed : for they shall then be blessed with all that perfection, which the nature of the Soul will admit of in its separate Estate.

2. They are Blessed, for they shall then be blessed too with the happy Society of the blessed Angels, and of the Souls of just Men made perfect ; *ye are come*, saith the Apostle, *Heb. 12. 22,* 23. (speaking indeed of the members of his militant Church in the dayes of the Gospel upon Earth, and therefore its much truer of the members of his Triumphant Church in Heaven) *unto Mount Sion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels ; to the general Assembly and Church of the first-born which are written in Heaven ; and to God the Judge of all, and to the Spirits of just Men made perfect ; and to Jesus the Mediator of the new Covenant.*

1. Then such as die in the Lord shall after their death be immediately blessed with the Society of the blessed Angels ; ye are come to an innumerable company of Angels, and how sweet and comfortable, how pleasing and taking their Society is ; the Saints in Heaven can only tell us ; but doubtless, it is very lovely and amiable : they being all creatures of such a noble Extract, and of such an Heavenly make as they are.

2. They shall then be blessed, as with the Society of the Blessed Angels ; so with the Society of the Spirits of just Men made perfect, as the Apostle tells us in the place fore-quoted ; & this tends not a little to the making up of their Happiness. The

of God are Excellent persons even whiles they are here upon Earth. *The righteous saith Solomon is more Excellent than his Neighbour*, Prov. 12. 26. *And my delight saith David is in the Saints, those Excellent ones upon Earth*, Ps. 16. 3. Their company even in this life is very taking and pleasing; notwithstanding, that by reason of that Body of Death, which they carry about with them here; they are even loaded with many imperfections, which may and do breed sometimes real grounds of distaste to those that converse with them. But O how excellent are they in Heaven! How pleasant and taking will their company be there when they shall be disburdened of all these; when they shall be made perfect, as then they will be! And shall all joy together with one heart and with one voice, *Offer up Everlasting Hallelujahs to God, and to the Lamb that hath redeemed them*; as we are told, they shall and will, Revel. 19. 1, 2, 3, 4. But then,

3. And lastly (which is still more than all this) *the Dead that die in the Lord* are immediately after their death, though not completely, yet truly blessed, because they then shall be blessed with the blisful fruition of God and Christ; they shall come then *as to the Spirits of just Men made perfect, so to God the judge of all, and to Jesus the Mediator of the new Covenant*, as the Apostle assureth us, in that place so often mentioned, Heb. 12. 22, 23, 24. According also to that of *our Saviour*, to the penitent Thief, Luke 23. 43. *This day shalt thou be with me in Paradise*. And that of the Apostle (to mention now no more in the fifth Chapter of the second Epistle to the Corinthians from the first to the tenth ver. Yea, they shall be blessed then, with a clearer, more immediate and nevermore to be interrupted enjoyment of them.

1. They shall then be blessed with a clearer and more immediate enjoyment of them; here they see God at best *δι' ὀφθαλμοῦ, ἐν ἀνύμῳ*, as the Apostle phrazeth it, 1 Cor. 13. 12. Through a Glass, as it were in a riddle, (as the Original primarily imports,) darkly as our Translators have rendred it; but then we shall see him, *πρόσωπον πρὸς πρόσωπον* face to face. Now they know him but in part, but then they shall know him even as they are known. They shall see him *καθὼς ἐστίν*, as he is; as St. John phrazeth it, 1 Joh. 3. 2. Here the Saints enjoy God indeed, but 'tis darkly and mediately, through the conduits and cisterns of his Ordinances. They are in
a state

a state of imperfection, and so do need the assistance of his Ordinances to help them to a sight of God. But *when that which is perfect is come*, as it will be in good measure (as you have heard) to them that die in the Lord; then *that which is thus in part shall be done away*, as the Apostle tells us; *1 Cor. 13. 10. The Sun shall no more be our light then by day, nor the Moon our light by night, but the Lord God himself shall be our Everlasting light and our glory*, as the Prophet prazeth it, *Isa. 60. 19.* And as they shall then be blessed with a clearer and more immediate enjoyment of God and Christ. So,

2. With an uninterrupted Enjoyment of them, *Whilst we are present in the body* (saith the Apostle) *we are absent from the Lord.* We are so be sure many times; we enjoy him but by fits and starts, we meet with many Interruptions in our Enjoyments of him. Now we have him, and anon we lose him; sometimes we meet with him at an Ordinance, and at another time we are forced to go away without him; *suavis hora brevis mora*, (as one of the Fathers saith,) *a sweet Hour indeed it is, but 'tis usually, but a short one*; but then we shall enjoy him without any Interruption or Cessation at all. *We shall ever be with the Lord*, (as the Apostle tells us) *1 Thes. 4. 17. His tabernacle shall then be indeed placed amongst his people, and he will remove it no more.* According to his Promise, *Rev. 21. 7. They shall be before the throne of God and serve him day and night in his temple, and he that sitteth on the throne shall dwell amongst them; they shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters*; as *St. John* assureth us, *Rev. 7. 15, 16, 17.* Now, *Si mediata & momentanea Dei visio tantum potuit apportare letitia cumulum, quantum potuit immediata & aeterna*, saith one: If those Beams of Comfort which are reflected upon good Men here, by getting now and then a glimpse of God's Countenance in this vale of Tears, do so refresh and revive their Hearts, as they do, What will their Joy be, when the Lord himself shall be their constant Sun and everlasting Light? If it be so good to draw nigh unto God upon Earth, as the Psalmist tells us, it is, *Psal. 73. &c.* if they are so blessed, *that watch at Wisdom's Gates, and wait at the Posts of her Doors*; as *Solomon* tells us they are; How good

good will it be then to draw near unto God in Heaven ? And how blessed are they that wait not at the Door, but dwell in that House, and that for ever ? And yet so shall all such as die in the Lord do, and therefore they must needs be very blessed : But so much shall serve for the Explication and Confirmation of of what is asserted in my Text. I come now to apply it, or to infer from it. And so,

1. Are the dead that die in the Lord thenceforth blessed ; then certainly there, is another Life besides this ; and the Souls of Men do not die with their Bodies, whatever the Atheist phansieth to the contrary ; for, *Non entis nulla sunt predicata, nulla sunt affectiones* ; nothing can be predicated or said of that which is not : But the Souls of the dead that die in the Lord are said to be thenceforth blessed, and therefore they must have a Being still, and there must be another Life besides this, where they are so blessed.

2. Then this too lets us see the great Difference betwixt the Righteous and the Wicked, betwixt good Men and bad in this other Life ; for the one are not so happy, but the other then will be as miserable. 'Tis true, indeed, in this Life many times (which is too by the way a good Argument of a future Estate.) *All things come alike to all men ; there is one event to the righteous and to the wicked ; to the clean and to the unclean ; to him that sacrificeth, and to him that sacrificeth not, as Solomon tells us, Eccles. 9. 2.* Yea, so are the Affairs of this Life ordered many times, though they all lie under the dispose of a Divine Providence ; as that it often happens better to the Wicked than to the Righteous here, at least in outward Respects ; there is saith Solomon, *A just man that perisheth in his righteousness, and there is a wicked man that prolongeth his days in his wickedness, Eccles. 7. 15.* Just Abel is slain whilst unrighteous Cain lives and builds Cities ; profane Esau stays at home and takes his Pleasure, whilst pious Jacob is forced to seek his Fortune, and to endure much hardship in a Foreign Land ; *Nabal*, a Man of Belial, Feasts it like a King, whilst *David* a Man after God's own Heart, is in great wants and straits. *Dives*, the rich Fool, riots it and fairs deliciously every Day, whilst poor *Lazarus*, the beloved of our Lord, would have been glad of the Crumbs that fell from his Table. Yea, our Saviour himself, that Holy and Just one, who did no sin, neither was there any guile found at any time

time in his mouth, is accused, condemned and crucified, whilst *Barabbas*, a notorious Murderer, is spared, released and set at Liberty: In short, so are the Affairs of this Life ordered many times, as that the Unrighteous and Wicked seem here oftentimes so happy (as one observes) as if they were rewarded for their Impiety; and the Righteous and Religious often so miserable, as if they were punished for their Innocency; but it will be much otherwise in the Life to come; then, indeed, *shall men return and discern betwixt the righteous and the wicked, betwixt them that have served God, and them that have served him not*, as the Prophet tells us, *Mal. 3. 18. Son remember, saith Abraham to Dives, that thou receivest thy good things in thy lifetime, and Lazarus evil things; but now thou art tormented, and he is comforted, Luke 16. 25.* Look (in short, as to this use) what Difference there is betwixt Bliss and Misery, betwixt Heaven and Hell, betwixt being Eternally Blessed in the one, and Eternally Miserable in the other; that Difference there will be betwixt the Wicked and the Righteous in the other Life. For *the wicked shall go away into everlasting punishment, and the righteous into life eternal*, as our Saviour assureth us, *Mat. 25. 46.* Great therefore will be the Difference betwixt them.

3. Are the dead that die in the Lord so blessed, then who would not with *Balaam* die the Death of the Righteous? Yea, Who would not live their Life, that they might die their Death? Who would not live to Christ now, that they might die in Christ hereafter? Bear his Cross in this World, that they might wear his Crown in the other? Suffer him by his Spirit and Grace to reign in their Hearts and Lives here, that they might reign with him in Glory for ever hereafter? Methinks, if there were nothing else in a Godly Life, but the great Happiness which (you have heard) will attend those that live it after their Death; though there is much, very much besides. Yet, I say, if there were nothing else but this, every one that hath but the Face of a Man, the least Spark of humane Reason left in him, should be in Love with it, should heartily and solemnly devote himself to it, and that presently too without any further delays or put-offs, as not knowing how suddenly Death may arrest us, nor how soon it may be our turn to die, and we can never die

die in the Lord and so be happy after Death, unless we first live in him and to his Glory. Look, saith *Cornelius A Lapide*, upon my Text, *as he can't be said to die at Rome that never lived at Rome, so he can't be said to die in the Lord that never lived in or to the Lord*; and therefore if thou designest or desirest to die in the Lord, and so to be happy after Death (as thou must do, if thou beest but still a Man, and wilt give thy self leave to consider,) I say if thou designest or desirest this, be persuaded immediately without any further delays to become a good Man, to devote thy self heartily to the Service of Christ, and to live to his Honour and Praise.

4. Are the dead that die in the Lord so Blessed? Do they thenceforth rest from their Labours? And will their Works follow them? Then this may be for Comfort to all good Men. And that,

1. Under and against all their present Trials and Troubles, their present labours and sufferings; death will e're long come, and when it comes, it will put a period to them all. You shall rest shortly from all your labours and sorrows; and your works, i. e. the reward of your good works, will follow: You have but a step or two more to take, *A stile or two more to go over*, as the Martyr said, *and you will be in Heaven at your rest presently*; and therefore you have great reason to bear all your present labours and troubles with great patience and cheerfulness. For how great and how sharp soever they may be, they will be but short: The longest life we live here (you know) is but short; *Man that is born of a woman is but of few days*, as Job tells us, Job 14. 1. *And few and evil have been the days of the pilgrimage of my life*, said Jacob, Gen. 47. 9. though he had lived then many more days than any live now; *συνὴ χρόνος καὶ ἐστὶν*, the Life of Man is but a point, saith Plutarch, yea, *unctum est quod vivimus & adhuc puncto minus*, saith Seneca; *its less than a point, if any thing can be so*; at least in respect of that Eternity, which is to ensue. Our labours and troubles therefore will not, cannot, last long; for this life will not last long; and 'tis only whiles we live here, that we shall be exposed to them; Death will set us at rest, free us for ever from them: and besides, all those troubles of ours

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mediately, as we read *Revel. 16. 8.* the pale Horse on which death rides, with reference to wicked men; and therefore such have reason, great reason, to fear it. But to good men it is the *triumphing King*, their entrance into the *Kingdom of Heaven*; an out-let to all their misery, an in-let to all bliss, the very harbinger and fore-runner of their glory, a boat sent on purpose to fetch them off from the troublesome sea of this world, and to land them safe at the pleasant harbour of eternal rest; their Fathers Messenger sent to fetch them home to their Fathers House; And should not such an Harbinger, such a Boat, such a Messenger be welcome when he comes? Their dying day is their great resting day, the day wherein they shall rest from all their labours, (as you have heard) and was ever any wearied labourer unwilling to go to his rest? 'Tis their great pay-day, the day wherein they shall receive their full wages, their reward for all that they have done and suffered here in the flesh; And what Servant is there that is not well-pleased when the pay-day comes? The Servant earnestly desires the shadow, as *Job* tells us, and the Hireling longs for the wages of his work, *Job 7. 2.* good men have no reason to be troubled, but indeed to rejoyce when the day of their death comes; for then they will find, that they shall not only rest from their labours, but that their works will follow them; that they shall receive their wages, wages infinitely beyond all their work, beyond all that they can think or conceive; For eye hath not seen, nor ear heard, neither ever yet did it enter into the heart of man, to conceive what great things God hath prepared for them that love him; as the Apostle assures us in that place so often quoted, *1 Cor. 2. 9.* And lastly, it may comfort us as against our own death, if we be good men; for against the death of our godly friends: They are blessed, they do rest from their labours, and their works do follow them. Their death is their great gain; and if it be so much their gain; why should it be so much our grief? we know indeed, and we read in the Scriptures, that great mourning, sore lamentations have been made at the interments of many deceased Saints: And if ever any People had reason to make them, we of this place have so now; and yet we must not over-do here neither, as we soon may;

we must be careful that we do not follow in their steps that have
 no hope, as the Apostle adviseth us in this Case, *1 Thess. 4. 11*:
 weep we may, that will speak us to be men, but yet it must be
 with moderation, and that will speak us to be Christians. Our
 pious Friends have only left us for a little time; we have not
 lost them but shall receive them again; or rather be obtained
 to them at the last: They are the Grainers, though we are the
 Losers; their death is but a departure to a better life, and
 therefore it would be rather a piece of Envy in us, than of
 real Piety, excessively or over much to bewail it, especially
 since we are so well assured to meet them again in a better
 World, where we shall never part more; but shall be toge-
 ther with them forever with the Lord, as the Apostle doth
 assure us we shall, *1 Cor. 13. 12*. And therefore we that sur-
 vive may as well comfort ourselves with those Words,
 as he in this Case also adviseth us there to do, *1 Thess. 4. 18*:
 These things might have been (some of them at least) more
 enlarged upon, but I have trespassed (I fear) too much already
 upon your patience; and yet I must bow a little time more
 from it, if it be only to tell you in a few words, what kind of
 Person he was, which we have brought here to be interred.
 And now I have mentioned this worthy Gentleman, I have star-
 ted as it were another Text, and might well give you another
 Sermon upon it, if I had time and ability for it. I never indeed
 took any great delight in making long Pedegrick or large En-
 comiums of the dead: For not to mention the frequent abuse of
 them, I have ever thought that silent tears are the best Obituaries
 at Funerals; and that the good works which the deceased have
 done while they were living, and the good names which they
 have left behind them, when dead, are their best eulogiums;
 and do speak out their praises more effectually than the tongue
 of the Preacher could do. And in this respect I should not have
 needed to have said anything more; for this worthy Gentleman
 hath obtained a good report among us: And his own works
 will praise him more in the Church than any of my words can do;
 by which I should seem to be injurious both to him and to you
 in concealing so Excellent a Pattern of Christian Religion;
 I must say something of him, and the Brief Character which I

shall give of him; shall be chiefly in such things, as mine own knowledge, and the great Honour that I do and shall ever bare to his Name; do both warrant and prompt me to give. And thus, as you had heard of an honest man, so you have seen a Christian. O to begin with such things, as relate to Gods Service and Worship (as due regard to which both before as much commend upon any thing we can shew regard unto) he was a great lover of his Church, of Gods House and publick Worship. Did constantly attend when at home, unless when he was hindered by great Sickness; and that both Morning and Evening upon the Prayers and other Ordinances here dispensed: And seemed always most attentive to, reverent and devout in all. Yea, such was his zeal always to attend here upon Gods publick Worship, as that he came very often to it, notwithstanding the Judgment of others; it had been fitter for him by reason of his great illness and weakness to have been at home in his Bed. He seemed always to be greatly offended and angry with his Friends when they knowing his weakness could at any time but desire him to stay at home. Neither was he only thus diligent to come himself, but careful to bring his Family and Servants also along with him, as resolving with good design that what ever others did that he and his Household would follow the Lord. He was likewise a most diligent and devout receiver of the Lords Supper, for Ordinance God knows it too much slighted and neglected by too many. I do not remember that for the space of 30 years I had more in which to have had such Happiness as he was acquainted with him, that ever he visited when at home above 2 or 3 Sacraments, and them sent against his will, being forced to it by reason of great Sickness or Weakness. Neither was he only thus careful to Worship God, thus publicly every sabbath here in his House, but likewise took care to have him Worshiped daily in his own, by keeping up a constant course of family Duties there, ever since I knew him, which is a thing I am afraid too too much neglected by too too many, not only of the Vulgar, but of Men of his rank and quality. Neither

Neither did he rest in this ; but it was his usual course (as I have been well informed) to retire Morning and Evening (notwithstanding that croud of business which he had Generally upon his Hands) to his Closet or Study ; for his private Devotions : as firmly believing, what our Saviour saith, that such as Pray in secret shall be rewarded openly. And as he was thus careful and diligent in the first place to serve God, in a Religious way ; So was he also,

2. To serve his King and Country in a Civil way. He was indeed a Gentleman that hated Idleness, and loved Business ; and seemed to delight in nothing more, than how he might be useful and serviceable to God in his Generation. Look as God had well fitted him for publick employment, so he delighted in it ; And would Ordinarily Balk no pains nor charges to promote the publick good, and to serve his Countrey. Witness the great Expences ; the many tedious and dangerous Journeys, which he made for many Years together to that end ; those especially which he made to *Bramtree*, to quiet the people and to provide for the Poor there ; When that Town was so sorely visited with the Sickness, and when few or no other Justices durst venture themselves amongst them.

He was a Gentleman, that it may be, hath been as useful and as serviceable to this Hundred, yea, indeed to the whole County, ever since he was Justice of the Peace ; Which is now 30. Years ago ; as most in it, and possibly may be as much missed : This Parish I am sure, and the Neighbouring Parishes ; Yea, the whole Division, who always had free and easie access to him for Justice, & for advise in all dubious cases, will much miss him ; As also will the Poor round about us, for his daily Dole and Charity. He was a sound Protestant, and had more than an Ordinary Zeal against Popery, and for the reformed Religion, and did much pity those that suffered for it. Witness his Charity to, and most kind reception of worthy *M. Schaniere*, one of the French-persecuted Ministers, into his House : Who I am confident too might have been with him to this very day, had not God by Death took him to a better place ; He was a Gentleman that did much and often bewail the many differences and divisions that are amongst us, especially in the Church,

Church, and though he were himself a true Church-Man; Yet he had a great deal of Candour and Christian Charity for all that differed from him; so be they did but live well, and carried themselves Homely and Peaceably.

He was one too, that had a great sense of the Worth of Learning, and of the great necessity of the good Education of Youth; and therefore was resolved (as he told me often this Summer, if God spared his life) to repair our School, and had lately purchased Lands to the value of 16 l. per Annum, (to which I believe he would have added more too if he had lived) to endow it with, for the encouragement of a Master; which I hope his Worthy Executors and Relations will see performed: And though the Poor not only of this place, but of all places round about us, did continually partake of his great Bounty and Charity while he lived, yet was he not unmindful of them when he dyed; but gave in his Will, not only Legacies to the Poor of this Parish, but also to the Poor of two other of the Neighbouring parishes; besides that considerable Dole which was given by his Executors to all the Poor that came to his Funeral.

In short, he was, I am very confident, a very good Man as to the main; a great Hater of all Vice and Immorality, a true Lover of all Vertue and Goodness, an Understanding Magistrate, a Faithful Counsellor, a Loyal Subject, a True Friend, a Loving Husband, a Kind Master, a Merciful Landlord; and in a word, all I hope, a very Sound and Serious Christian.

It pleased God indeed for these two years last past, to visit him with much sickness and weakness, but he gave him withal, much Patience and Submissiveness of Spirit: I never heard that there fell any word from his lips, that did bewray the least discontent or impatience, but his mouth was full of submissive and Heavenly Expressions, under his greatest Pains and Agonies; yea, when his Pains and Weaknesses were very great, (as they were lateward, and his Strength impaired) yet he seemed to bear all with such Perseverance and Courage, with such Calmness and Evenness of Spirit, as if he had not much wished to be in any other Condition than what he was in. His usual Expression, when his Pains or Sickness were greater than

than ordinary, (as sometimes they were) *That this was but one Chop more to the Tree that must down, and that he never expected to be well again in this World, but that he hoped he should be so in the next.* 'Tis true indeed, when he went off, he went off suddenly; but it was no more, than what we in reason, considering his great and long Weakness, might well expect; and what he, I hope, was for a long time, as to the main, well prepared for. The only Thing which I shall further Remark upon, and which I think is worthy our Observance is this, *That it pleased God to take him to himself, and so to his rest, upon the Sabbath or Lords-day, which you know is a Type of our Rest in Heaven; and ought to be a Day of Rest from all Worldly Labours to us here; and this too God did, I think, within less than two hours, after he had been publicly serving and worshipping God here in his House, which was too the place and work he always seemed to take greatest Delight in, and where we shall be sure much to miss him: For we shall never, Sirs, have the happiness to keep another Sabbath, or to worship God with him any more here on Earth; I pray God we may in Heaven, where I trust he is now gone to keep an everlasting Sabbath with God, with his Saviour, with the Holy Angels, and with the Souls of all just Men made perfect, and where he will be at rest from all those painful Labours, which he did with us, and for us, whilst on Earth, and find his Works, that is the good Fruits and blessed Reward of them, eternally following him in Heaven. The good Lord grant; that we may be all so instructed by his Death, as timely to lay to heart our own, and seriously to prepare our selves for it; that so when we come to dye, (as God only knows how soon and how sudden it may be) we may dye in the Lord, as I trust he did, and rest from our Labours, and be blessed and happy after we are dead, as I believe he is; For blessed are the dead, that dye in the Lord, henceforth; yea, saith the Spirit, that they may rest from their Labours and their Works follow them.*

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